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There ARE ALSO fishing battues, traps and nets being used. The fishing rites will be described under the head of religion.

Foods.—The Katab has two principal meals, at mid-day and after sunset (generally rather late in the evening, between 8 and 9). He also usually has a snack of something in the early morning. The porridge (*tuk*) of the evening meal is made from *dauro* millet, and it would not suit the palate of the Hausa, as the flour from which it is made is gritty, the result of insufficient milling and winnowing. The soup which accompanies the porridge is made usually of hibiscus seeds (*zuzan*), which the Hausa would only use as a last resort (he seasons his with the fruit of the locust-bean). Salt (or charcoal), pepper and wild tomato are added to the soup. A Hausa would not add tomato to a soup containing meat, but the Katab does not mix his meat with the soup (like the Hausa); he eats it separately. The Katab does not always have the luxury of *tuk* at night. He may be content with a dish of beans (*dijok*) or of *kali* (Hausa *fate*), i.e. guinea-corn seasoned with hibiscus leaves, or of boiled yam. The yams are not pounded and made into *sokara* after the Yoruba fashion. They are boiled in their skins, put out on a mat, cut up and divided by the head of the household, each person skinning his own share. Yams or *gwaza* so treated may form the entire menu for the day, i.e. they may be cooked over night, eaten hot first thing in the morning, eaten cold during the day, and eaten again hot at night.

As regards meat, the Katab eats beef, goat, sheep, chicken, bush pig, monkey, iguana (a particular delicacy among all tribes, Kanuri excepted), rats, etc., but does not (like his Kagoro brethren and southern tribes) eat dog's flesh. He uses his dogs for guarding the compound at night and for hunting. Nor does a dog form part of the bride-price, as among the Kagoro. The Katab commonly sell their dogs to the Kagoro and buy goats with the proceeds. Horse- and camel-flesh are taboo.

Beer (*akan*) is an important foodstuff, and the method of its preparation may be recorded. The guinea-corn is soaked in water for three nights, and is then spread out on a cemented surface, and covered with leaves to protect it from the wind and sun. The grain bursts and is put out in a basket, dried in the sun, and finally milled. The flour is placed in a pot, water is added, and the mixture is stirred regularly throughout the day. It is then boiled and left until the sediment has settled. The

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liquid is drained off, leaving the sediment, poured into another pot, boiled and left to cool, and is then ready for use.

Various Social Regulations.—Each Katab woman takes one complete day's turn at cooking the food for the entire household, old women alone being exempted from this duty. Thus the principal wife of the head of the household may cook to-day, the second wife to-morrow, a son's wife on the following day, and so on. Numerous jealousies arise from the practice. A wife will take notice of the fact that her husband does not appreciate her cooking, and rival wives will watch to see that the food supplied by the cook of the day represents the amount of corn issued for that day. Women of the compound will charge the cook with having kept back a proportion of the corn in order to sell it in the market for her own advantage. Women are not allowed to cook during their menses. Food cooked by a woman in this condition is said to affect the eyesight of the person who eats it. Married women help their mothers-in-law in various domestic duties, especially in the matter of the preparation of meals, and junior wives assist the senior wives. The senior wife, it may be noted, is the first wife married, and she may be a mere child in years to the second wife. The junior wives eat their meals at the porch of the hut of the senior wife, who is the president of the female society.

Men do not eat with women, and there are numerous rules as to who may eat from the same calabash. A father, for example, would avoid sharing his calabash with his eldest son; it would create disrespect. He would share his meal with his youngest son, or better still, with his grandson. The sons also have their own rules. The eldest son would avoid sharing his calabash with the son immediately junior—he would share it with the next but one, and so on.

A Katab husband sleeps two nights successively with each wife. If he has a hut of his own his wife sleeps there; but otherwise he sleeps in his wife's hut. The first wife, we have said, is the senior wife socially, and she is the "real wife", for even if she abandons her husband she will usually one day return. It is believed that in the future life a man has one wife only and that she is the woman he had first married.

Daily Life.—We may now give a rough summary of the daily life of the Katab. Rising at sunrise the head of the household

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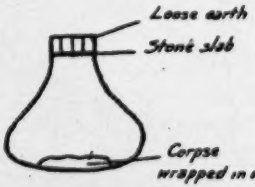
with ululations and the blowing of horns. He handed the head to a relative who put a string through the lips and danced about with it. He himself went straight to the priestly family which had charge of the head-hunting rites. From them he received a protecting draught consisting of some palm and mahogany oil intermixed with a few drops of the blood from the head. He was subjected to numerous taboos. He was not allowed to speak or touch the ground, being carried round on the shoulders of friends in the same way as a successful athlete in England. After the dance the warrior was taken to his house. The head was buried in mud by the priestly family and when it was clean of all flesh was deposited in the skull hut, which was to be found in every Kagoro village. When this was done a feast was held, but at this feast no women or young people were allowed to be present. All congratulated and thanked the warrior, holding up to him the index finger of the right hand, a mode of salutation to which he became entitled for the rest of his life. The Kagoro refrained from taking the heads of their Morwa and Katab neighbours, confining their energies to the Ataka and Kaje tribes. In times of war the Kagoro abstained from drinking beer. Their villages were protected by hedges of cactus which provided good cover for discharging their arrows. The hills and caves in the rear offered a safe retreat if they were driven out of their villages.

The Kagoro grave is of the decanter type, a type which may have had its origin in pot burial.



As stated in the Katab report, the Kagoro tribal marks are similar to those of the Katab, Morwa, Ataka, Kaje, Jaba, and Kagoma. The Kagoro call the Katab "Atiap", the Morwa "Asulio", the Kaje "Ajio", the Fulani "Fata", and the Hausa "Akpat". They call themselves the Agwǫlǫk.

241 hemp, and pepper. Fields—none very large in extent—of the staple crop, *dauro* (millet), are often widely scattered in the bush. Guinea-corn is " little grown " and used exclusively for beer, it is thickly interplanted with *gurguzu* (" sorrel," *Hibiscus var.*) and *kalkashi* (" related to beniseed, used in soups "). According to Meek, *acha* (*Digitaria exilis*) is equal to millet in importance, and *aburu* (*D. iburus*) widely grown. Groundnuts also are apparently grown on the bush farms; it is not stated whether these are consumed locally or are primarily a cash crop.

241 476 Heavy work on the bush farms is done under the *gaya* (Hausa " bee," or co-operative work) system, whereby neighbours in gangs move from the farms of one household to those of the next, their services rewarded with beer provided by the head of each household. The *gaya* appears to be organized basically on the principle of locality, but it will be recalled that the local unit is normally also a kinship unit; further, suitors of daughters of each household are obliged to join the *gaya*, and these will not be close neighbours, owing to the localization of Katab exogamous units.

241 242 Owing to the fact already noted that every parcel of land in the Katab tribal area appears to be claimed, shifting cultivation among Katab does not appear to form the " classical " pattern of the Nigerian Tiv. Cole refers to Katab practice as " shifting compound " cultivation, where the home farms are occupied with the house in the middle, thus ensuring that their fertility is kept up by constant manuring; the " bush " farm is worked until its productivity becomes dangerously low. The whole household then moves to the " bush " farm, which thus becomes the " home " farm and is brought back into good fettle by manuring. This version appears to be simplified, for it will be recalled that normally, at Jan Kasa, at any rate, the fields constituting the bush farm may be very widely scattered; it can be assumed then that normally only one bush plot at a time is transformed in this way, and it seems not unlikely that from time to time one or more fields may be allowed simply to lie fallow; this, at least, is the implication of the data relating to loans, cited above. The circuit, however, appears to have very definite limits.

291 Goats and fowls appear to be kept in considerable numbers; sheep are less numerous than goats. Barnicott reported that there were no horses in the Katab area, but that in earlier, more prosperous, years horses and mares were numerous. Cattle are not kept by Katab, apparently, but Brice-Smith states that Fulani animals are always available for purchase by the Hausa butchers of Zangon Katab.

The Daily and Annual Cycles: Foods[13]

461 In the farming (rainy) season, all males " from the time they are old enough to use a hoe," leave the compound to work on their bush farms. A man ordinarily has more leisure in the dry season; building a new compound, or making major repairs on existing houses may take virtually his whole time for a period, but once such work is done, he has time to devote to weaving mats, drinking beer with age-mates and visiting the market, though he may pass days simply relaxing in his compound. The dry season is, of course, important as a time for festivals, both religious and secular, and for contracting primary marriages. A woman's work does not change radically during the dry season although, as she does not have to go daily to the bush farm taking food for her husband, she may have more time to spend gathering firewood and in the market.

262 [273] The most important food of the Katab is millet porridge, served with a soup or gravy of hibiscus seeds, usually highly seasoned. Boiled yams or *gwaza*, eaten hot or cold, may, however, form the entire menu for the day. As is usual in this part of Nigeria, where milk and milk products are scarce, guinea-corn beer is an important foodstuff. Meek states that the Katab eat beef, goat, sheep, chicken,

[13] See Meek, 1931, vol. II, pp. 47–51, for a detailed account.

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the day that they begin to walk their father invites the whole village to a beer orgy. 852

The ceremonies that take place upon death are identical with those practised by the Jaba. A Kagoma widow, however, only mourns for one month and can marry again in the second. Under no circumstances can a woman inherit. 764 [587] [428]

They believe that a departed spirit can return to earth as a shooting star and re-enter upon a fresh sphere of human existence. 775

Sons inherit the whole property, but the younger brother of the deceased has the first choice of the widows. Failing sons, brothers inherit. 428

They believe in an all-powerful god. 776

KAGORO.

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The Kagoro have a population approaching some 8,500 in number and occupy an area of about 110 square miles in the Jemaa Division, on the northern and western faces of a ridge of mountains, known as Kagoro, which runs from Bauchi into Nassarawa. 131 161

Most of the towns are built at the foot of these hills, where the land is very fertile and large crops of corn, principally maiwa, which is almost exclusively used for drink, and beans are raised. The beans are the property of the women and are grown on trellises, like vines, and form the principal food of the people. Manure from fowls, and goat-dung and ashes are used. Cattle are not kept and there are no markets. 361 241 [273] [230]

In old days the Kagoro lived underground and went to their farms through underground tunnels, owing, they say, to the place being over-run with wild beasts. The villages are now surrounded with high cactus hedges, which grow to a height of from twelve to fifteen feet. In most cases each compound and each field is encircled by one of these. At the entrance the hedges overlap on the principle of a swivel-ring for keys. The walls of the huts are of mud and the roofs of thatch, which latter are renewed every year after the harvest. Each woman has her own house, which is accessible through one, or sometimes two, doors, two and a half to three feet in height. The entrance commonly leads into a low narrow verandah, but sometimes straight into a sort of hall which runs along the whole width of the house, and is used for storing pots, etc. A feature of the doorways is that each one is double and in between each is 173 361 342

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342 a hollow groove where a mat or shield might be fixed. Within the hall is a bigger apartment, with a mud shelf over the inner
[352] doorway, and with a low wooden bed of palm fronds or bamboo on either side—one for the wife, the other for her family. The inner walls are only some three or four feet high and are either made of red mud or mud blackened with charcoal. Sticks or horns are stuck in them as pegs and the women use low wooden stools. Another double doorway leads to an inner chamber, which is much higher and contains a mud granary on little legs. There is a circular passage-way round this, which is sometimes ceilinged and above which is an attic. The granary is always
[417] to the south and the roof is supported by bamboo poles; an egg or bottle is commonly put at the apex for luck. From the outside the huts appear to be round in shape, with the addition of the low oblong verandah roof. The floors, and sometimes the whole compound, are trampled hard, and bits of shard or
[351] even cowries are added for ornament. Outside the entrance palm logs, some six feet in length, are let into the ground perpendicularly, and are used as palaver centres.

142 The Kagoro are small in stature, the men slim and well built,
●[273] the women ungainly. As a race they are debased by excessive drinking. Their heads are somewhat conical in shape, as infants'
[356] heads are massaged to prevent their becoming broad, like those
[482] of load-carriers whom they despise.

Women have their heads shaved from the time they are six
302 years old, and at the age of seven or eight their lips are pierced
304 for the reception of small wooden plugs about one inch in diameter and three-quarters of an inch in depth. These are, however, not universally worn. Young girls wear a loose girdle of native
291 string, which is exchanged for a bunch of leaves in front and a thick stem of plaited palm fibre with a broad base behind, hung from two strings. This is a symbol of marriage, though very old women may discard it in favour of leaves. Widows
[765] are obliged to exchange it for leaves during the period of mourning, which lasts from ten to sixty days, when they must also allow their hair to grow and plaster their bodies with red earth and grease.

301 Beads and horse-hair are made into necklaces, beads and beans into finger-rings. Open brass bracelets and ear-rings of blue glass beads, string or sticks, are worn by both sexes, the latter only in a man's left ear. Old women sometimes wear an iron band round the calf of the leg, while men wear light iron chains round their necks and waists, especially when they are courting.

302 Both sexes smear their bodies with red earth, and for feasts men habitually coat their legs with it to the knee, while women add a black stripe an inch wide from forehead to navel, and sometimes an additional narrow line on both sides. These lines may

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and head-hunting, and no man of the tribe is fully accredited until he has taken a human head; that of a monkey, hartebeeste, or one or two kinds of bok are accepted as a substitute.

Slaves were treated as members of the family, whether they were captured in war or given for four years' service in payment of a debt. The former only were liable to be sold. The average prices given were, for an old woman, 8,000 cowries = 4s.; for an old man, 10,000 cowries = 5s.; for a virgin, 16,000 cowries = 8s.; for a young man, 20,000 cowries = 10s., prices which compare unfavourably with those which horses would command, *i.e.*, 100,000 cowries = 50s., or even bulls, 20,000 cowries = 10s.

It is the duty of the Elders to settle boundaries, but an interloper is only punished, divinely, by failure of crops. Private quarrels are settled by vendetta, and the only crimes for which communal punishment is meted out are those against religion. These are punished by stoning to death—black magic by choking. The high priest, or "Meakwap," is in fact more powerful than the Chief, and it is he who regulates and administers trial by ordeal. It takes the form of a calabash of poison; the innocent vomits and is saved, the guilty dies.

The ordinary form of oath is for a man to hold ashes, or corn, in his hand, and pray either that if he lies he may become as white as the ashes, or be killed by the next corn he eats. They say that in old times they were not so wicked, and observed many laws.

The Kagoro have no theory as to the origin of man, but they have heard of a great flood.

They believe that all souls survive and become ghosts, but that they may be re-born in the body of a descendant, male or female, when they live once more as ordinary mortals. The ghosts are thought to inhabit the sacred groves and hills, that they have no houses, but retain their voice and appearance, and ride, hunt, and fight as of old. They are always hungry and thirsty, and their descendants offer them food and drink, for neglect would be followed by punishment. They are constantly consulted, particularly about war and hunting, by the Elders, who spend three days in the sacred grove, when quantities of gia is drunk.

They are also propitiated when a compound is built on fresh ground. The father of the family first chooses the site and places stones where the granaries are to be, the blood of a fowl is then spilt and leaves of the "nok" tree (for luck), are buried on the chosen spot. The big men come and gia is poured over the site three times, and three incantations are made to invoke the aid of the ancestors and of those dead who might be buried in the vicinity. A drinking bout follows. Likewise when land is first farmed an offering of gia is made and when the corn is

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262 Guinea-fowl and francolin are not eaten, nor may women eat dogs or fowls, though these restrictions do not apply to old women. Rats, mice, and bats are made into soup and eaten with the ashes of guinea-corn or millet, which is sometimes used in place of salt. The favourite drink besides gia is honey and millet, and palm wine.

The pith of wild paw-paw is used to heal wounds, and a 752 hot iron is applied to an aching tooth to make it come out easily. No amputations are performed.

764 When a death occurs women wail and horns are blown. The corpse is wrapped in a new mat of plaited palm leaves, and men carry it to the grave amid shouting, blowing and drumming, while the women and children remain indoors. The chief priest wishes the spirit of the dead and the bereaved family well, and the body is lowered into a grave shaped like a prayer-board, either close to the porch of the house if the dead had had children, or outside under the shelter of the wall.

Males are laid on their right, females on their left, sides, with faces towards the sacred grove. Sticks are placed over the mouth of the grave and are plastered with clay. Branches of shea and lunn trees are intertwined and placed on the grave, and a pole bearing the family skulls is set up. A goat, or in the case of a poor man a fowl, is killed, and the flesh divided amongst the relatives, whose presence is required. In old days on the death of a big man, people were killed at the funeral that their spirits might accompany his. The skulls were left on the grave till the flesh was gone, when they were added to the family trophies.

765 After seven days the bereaved relatives make beer, and four days later a pot of it is brought to the grave, on which fresh shea and lunn branches are laid, and the most important Elder present pours some over the grave, saying mystic words the while, three several times. A goat or fowl is again killed and the blood poured over the branches. The flesh is cooked and eaten, and the beer drunk by the men, who sit round in a circle. The remainder of the beer is consumed in the sacred grove, the women and children drinking in their own houses, while a perpetual sound of horns and drumming is maintained.

On the occasion of the first harvest after a burial, gia and acha flour and water are poured over the grave and another drinking festival held. Subsequently if anyone dreams of the dead beer must be similarly obtained.

428 A grown-up man inherits his father's house, and such wives
429 as his father's brothers may not care to take. In the event of the sons being children the deceased's eldest brother manages the property for them.

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was then allowed to return to his village on giving an expiatory feast to the Elders, but might neither eat nor drink with other men for the rest of his life. 682

In a case of adultery the injured man could demand the death of both the guilty parties, otherwise they were banished for life, being treated as dogs and fed with scraps out of broken vessels until they were drummed out of the place by old women. Oath was taken by jumping forwards and backwards over a sword, an arrow, a skull, and the leaf of the male shea-butter tree. 684 695

Inheritance was to the male heirs in the following order: Sons, brothers, nephews, grand-children—failing these to the Chief. It was, however, common for a man to give his property away in his life-time, when he became a pensioner to the recipient. A brother or son inherited the deceased's widows, but with that exception a man might not marry the widow of any member of his clan. 428 [431]

In appearance the Kaje is slim and of fair physique, he is well built, but his extreme drunkenness has left a mark on the skull formation. 142 273

The men wear a short gown or leather loin-cloth and the youths plait their hair and ornament it with beads. The women shave their heads and wear a leather string round the waist to which is attached a wide cone with a wooden base. That of a Chief's daughter is bound with copper wire and the base is adorned with beads—the poorer women bind it with bamboo. When working on their farms this is discarded and the married women each morning pluck a wisp of vetch, some two feet long, and tuck it under the waist-belt leaving six inches hanging in front, while the long end is pulled back between the thighs so that it sticks out like a tail. Girls wear a small apron of cowrie shells. In Zaria the women wear wooden plugs in their upper and lower lips. 291 302 [554] 291 [301]

They are excellent farmers and breeders of live-stock. They manure the ground with dung from goats and fowls, and ashes. They are keen hunters (possessing a few horses), and are expert highway robbers, but they respect any property left on the road if a leaf of the male shea-butter tree has been placed upon it. 241 231 224 674

Their arms are the bow and arrow. 911

They live in compounds surrounded by high cactus hedges. The house and granary are in one, the former being entered through a low narrow verandah, which leads into a sort of hall, where pots are stored, and which runs along the whole width of the house. Within this is a bigger sleeping apartment, and within, again a circular passage sometimes roofed with an attic above, enclosing the corn-bin. Between each room is a double doorway two and a half to three feet in height, in the grooves of which a mat or shield could be placed. The houses are of mud and the roofs [361] 342

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KATAB.

101 The Katab are situated in the Kauru District in the south-
161 west of Zaria Emirate, where they occupy an area of some 200 square miles with a population of 5,000; they have also one township over the border in Nassarawa Province.

101 They are probably indigenous to their district. They show
619 a certain affinity to the Kagoro and kindred tribes, who have
304 adopted the Katab tribal marks, invented only two generations ago by a skilful operator, which consist of numerous short perpendicular cuts along the forehead from ear to ear and thirteen or more long slanting lines on each cheek from ear to chin. The incisions are painted with soot.

197 Their language, too, resembles that of the Kagoro, Kaje, Attakka and Moroa, and their customs are similar.

891 The women wear a bunch of leaves in front, and a conical
301 shaped piece of bamboo, covered with string and decorated with
302 beads and brass behind. They place wooden plugs in their
304 upper and lower lips and shave their heads.

The Katab are good agriculturalists and breed a considerable
291 quantity of live-stock. They are great highwaymen, and the
694 first drop of water that an infant drinks is stolen, that he may
852 be thus early initiated in the craft.

They are a pagan people, with belief in sorcery. There is
771 a rock named Dutsin Kerrima in Nassarawa Province, which
823 they declare becomes luminous every Sunday and Friday night, when white cattle are seen on the summit, herded by a white Filane girl.

727 They are head hunters and drink heavily.
273